



In the name of Allah: the Compassionate, the Merciful

سورة الحشر

AL-HASHR

Name

The Surah derives its name from the mention of the word *al-hashr* in verse thereby implying that it is the Surah in which the word *al-hashr* has occurred.

Period of Revelation

Bukhari and *Muslim* contain a tradition from Hadrat Sa'id bin Jubair to the effect "When I asked Hadrat Abdullah bin Abbas about Surah Al-Hashr, he replied that it was sent down concerning the battle against the Bani an-Nadir just as Surah Al-Anfal was sent down concerning the Battle of Badr. In another tradition from Hadrat Sa'id bin Jubair, the words cited from Ibn Abbas (may Allah be pleased with him) are: *Qul: Surah an-Nadir: Say, it is Surah an-Nadir.*" The same thing has been related also from Mujahid, Qatadah, Zuhri, Ibn Zaid, Yazid bin Ruman, Muhammad bin Ishaq and others. They are unanimous that the followers of the Book whose banishment has been mentioned in it, imply the Bani an-Nadir. Yazid bin Ruman, Mujahid and Muhammad bin Ishaq have stated that this whole Surah, from beginning to end, came down concerning this very battle.

As for the question as to when this battle took place, Imam Zuhri has stated on the authority of Urwah bin Zubair that it took place six months after the Battle of Badr. However, Ibn Sa'd, Ibn Hisham and Baladhuri regard it as an event of Rabi' al-Awwal, A. H. 4, and the same is correct. For all traditions agree that this battle took place after the incident of Bi'r Ma'unah, and historically also it is well known that the incident of Bir Ma'unah occurred after the Battle of Uhud and not before it.

Historical Background

In order to understand the subject matter of this Surah well, it is necessary to have a look at the history of the Madinah and Hejaz Jews, for without it one cannot know precisely the real causes of the Holy Prophet's dealing with their different tribes the way he did.

No authentic history of the Arabian Jews exists in the world. They have not left any writing of their own in the form of a book or a tablet which might throw light on their past, nor have the Jewish historians and writers of the non-Arab world made any mention of them, the reason being that after their settlement in the Arabian peninsula they had detached themselves from the main body of the nation, and the Jews of the world did not count them as among themselves. For they had given up Hebrew culture and language, even the names, and adopted Arabism instead. In the tablets that have been unearthed in the archaeological research in the Hejaz no trace of the Jews is found before the first century of the Christian era, except for a few Jewish names. Therefore, the history of the Arabian Jews is based mostly on the verbal traditions prevalent among the Arabs most of which had been spread by the Jews themselves.

The Jews of the Hejaz claimed that they had come to settle in Arabia during the last stage of the life of the Prophet Moses (peace be upon him). They said that the Prophet Moses had despatched an army to expel the Amalekites from the land of Yathrib and had commanded it not to spare even a single soul of that tribe. The Israelite army carried out the Prophet's command, but spared the life of a handsome prince of the Amalekite king and returned with him to Palestine. By that time the Prophet Moses had passed sway. His successors took great exception to what the army had done, for by sparing the life of an Amalekite it had clearly disobeyed the Prophet and violated the Mosaic law. Consequently, they excluded the army from their community, and it had to return to Yathrib and settle there for ever. (*Kitab al-Aghani*, vol. xix, p. 94). Thus the Jews claimed that they had been living in Yathrib since about 1200 B.C. But, this had in fact no historical basis and probably the Jews had invented this story in order to overawe the Arabs into believing that they were of noble lineage and the original inhabitants of the land.

The second Jewish immigration, according to the Jews, took, place in 587 BC. when Nebuchadnezzar, the king of Babylon, destroyed Jerusalem and dispersed the Jews throughout the world. The Arab Jews said that several of their tribes at that time had come to settle in Wadi al-Qura, Taima, and Yathrib. (*Al-Baladhuri, Futuh al-Buldan*). But this too has no historical basis. By this also they might have wanted to prove that they were the original settlers of the area.

As a matter of fact, what is established is that when in A. D. 70 the Romans massacred the Jews in Palestine, and then in A. D. 132 expelled them from that land, many of the Jewish tribes fled to find an asylum in the Hejaz, a territory that was contiguous to Palestine in the south. There, they settled wherever they found water springs and greenery, and then by intrigue and through money lending business gradually occupied the fertile lands. Ailah, Maqna, Tabuk, Taima, Wadi al Qura, Fadak and Khaiber came under their control in that very period, and Bani Quraizah, Bani al-Nadir, Bani Bahdal, and Bani Qainuqa also came in the same period and occupied Yathrib.

Among the tribes that settled in Yathrib the Bani al Nadir and the Bani Quraizah were more prominent for they belonged to the Cohen or priest class. They were looked upon as of noble descent and enjoyed religious leadership among their co- religionists. When they came to settle in Madinah there were some other tribes living there before, whom they subdued and became practically the owners of this green and fertile land. About three centuries later, in A. D. 450 or 451, the great flood of Yaman occurred which has been mentioned in vv. 16-17 of Surah Saba above. As a result of this different tribes of the people of Saba were compelled to leave Yaman and disperse in different parts of Arabia. Thus, the Bani Ghassan went to settle in Syria, Bani Lakhm in Hirah (Iraq), Bani Khuzaah between Jeddah and Makkah and the Aus and the Khazraj went to settle in Yathrib. As Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the

two Arab tribes had to settle on lands that had not yet been brought under cultivation, where they could hardly produce just enough to enable them to survive. At last, one of their chiefs went to Syria to ask for the assistance of their Ghassanide brothers; he brought an army from there and broke the power of the Jews. Thus, the Aus and the Khazraj were able to gain complete dominance over Yathrib, with the result that two of the major Jewish tribes, Bani an-Nadir and Bani Quraizaha were forced to take quarters outside the city. Since the third tribe, Bani Qainuqa, was not on friendly terms with the other two tribes, it stayed inside the city as usual, but had to seek protection of the Khazraj tribe. As a counter measure to this Bani an- -Nadir and Bani Quraizah took protection of the Aus tribe so that they could live in peace in the suburbs of Yathrib.

Before the Holy Prophet's arrival at Madinah until his emigration the following were the main features of the Jews position in Hejaz in general and in Yathrib in particular:

1. In the matter of language, dress, civilization and way of life they had completely adopted Arabism, even their names had become Arabian. Of the 12 Jewish tribes that had settled in Hejaz, none except the Bani Zaura retained its Hebrew name. Except for a few scattered scholars none knew Hebrew. In fact, there is nothing in the poetry of the Jewish poets of the pre-Islamic days to distinguish it from the poetry of the Arab poets in language, ideas and themes. They even inter-married with the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs and had kept their Jewish prejudice alive most ardently and jealously. They had adopted superficial Arabism because they could not survive in Arabia without it.
2. Because of this Arabism the western orientalists have been misled into thinking that perhaps they were not really Israelites but Arabs who had embraced Judaism, or that at least majority of them consisted of the Arab Jews. But there is no historical proof to show that the Jews ever engaged in any proselytizing activities in Hejaz, or their rabbis invited the Arabs to embrace Judaism like the Christian priests and missionaries. On the contrary, we see that they prided themselves upon their Israelite descent and racial prejudices. They called the Arabs the Gentiles, which did not mean illiterate or uneducated but savage and uncivilized people. They believed that the Gentiles did not possess any human rights; these were only reserved for the Israelites, and therefore, it was lawful and right for the Israelites to defraud them of their properties by every fair and foul means. Apart from the Arab chiefs, they did not consider the common Arabs fit enough to have equal status with them even if they entered Judaism. No historical proof is available, nor is there any evidence in the Arabian traditions, that some Arab tribe or prominent clan might have accepted Judaism. However, mention has been made of some individuals, who had become Jews. The Jews, however, were more interested in their trade and business than in the preaching of their religion. That is why Judaism did not spread as a religion and creed in Hejaz but remained only as a mark of pride and distinction of a few Israelite tribes. The Jewish rabbis, however, had a flourishing business in granting amulets and charms, fortune telling and sorcery, because of which they were held in great awe by the Arabs for their "knowledge" and practical wisdom.
3. Economically they were much stronger than the Arabs. Since they had emigrated from more civilized and culturally advanced countries of Palestine and Syria, they knew many such arts as were unknown to the Arabs; they also enjoyed trade relations with the outside world. Hence, they had captured the business of importing grain in Yathrib and the upper Hejaz and exporting dried dates to other countries. Poultry farming and fishing also were mostly under their controls. They were good at cloth weaving too. They had also set up wine shops here and there, where they sold wine which they imported from Syria. The Bani Qainuqa generally

practised crafts such as that of the goldsmith, blacksmith and vessel maker. In all these occupations, trade and business these Jews earned exorbitant profits, but their chief occupation was trading in money lending in which they had ensnared the Arabs of the surrounding areas. More particularly the chiefs and elders of the Arab tribes who were given to a life of pomp, bragging and boasting on the strength of borrowed money were deeply indebted to them. They lent money on high rates of interest and then would charge compound interest, which one could hardly clear off once one was involved in it. Thus, they had rendered the Arabs economically hollow, but it had naturally induced a deep rooted hatred among the common Arabs against the Jews.

4. The demand of their trade and economic interests was that they should neither estrange one Arab tribe by befriending another, nor take part in their mutual wars. But, on the other hand, it was also in their interests, that they should not allow the Arabs to be united and should keep them fighting and entrenched against each other, for they knew that whenever the Arab tribes united, they would not allow them to remain in possession of their large properties, gardens and fertile lands, which they had come to own through their profiteering and money lending business. Furthermore, each of their tribes also had to enter into alliance with one or another powerful Arab tribe for the sake of its own protection so that no other powerful tribe should overawe it by its might. Because of this they had not only to take part in the mutual wars of the Arabs but they often had to go to war in support of the Arab tribe to which their tribe was tied in alliance against another Jewish tribe which was allied to the enemy tribe. In Yathrib the Bani Quraizah and the Bani an-Nadir were the allies of the Aus while the Bani Qainuqa of the Khazraj. A little before the Holy Prophet's emigration, these Jewish tribes had confronted each other in support of their respective allies in the bloody war that took place between the Aus and the Khazraj at Buath.

Such were the conditions when Islam came to Madinah, and ultimately an Islamic State came into existence after the Holy Prophet's (upon whom be Allah's peace) arrival there. One of the first things that he accomplished soon after establishing this state was unification of the Aus and the Khazraj and the Emigrants into a brotherhood, and the second was that he concluded a treaty between the Muslims and the Jews on definite conditions, in which it was pledged that neither party would encroach on the rights of the other, and both would unite in a joint defense against the external enemies. Some important clauses of this treaty are as follows, which clearly show what the Jews and the Muslims had pledged to adhere to in their mutual relationship:

"The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. They shall sincerely wish one another well. Their relations will be governed by piety and recognition of the rights of others, and not by sin and wrongdoing. The wronged must be helped. The Jews must pay with the believers so long as the war lasts. Yathrib shall be a sanctuary for the people of this document. If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muhammad the Apostle of God; Quraish and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib; Every one shall be responsible for the defence of the portion to which he belongs" (*Ibn Hisham*, vol. ii, pp. 147 to 150).

This was an absolute and definitive covenant to the conditions of which the Jews themselves had agreed. But not very long after this they began to show hostility towards the Holy Prophet of Allah

(upon whom be Allah's peace) and Islam and the Muslims, and their hostility and perverseness went on increasing day by day. Its main causes were three:

First, they envisaged the Holy Prophet (upon whom be Allah's peace) merely as a chief of his people, who should be content to have concluded a political agreement with them and should only concern himself with the worldly , interests of his group. But they found that he was extending an invitation to belief in Allah and the Apostleship and the Book (which also included belief in their own Prophets and scriptures), and was urging the people to give up disobedience of Allah and adopt obedience to the Divine Commands and abide by the moral laws of their own prophets. This they could not put up with. They feared that if this universal ideological movement gained momentum it would destroy their rigid religiosity and wipe out their racial nationhood.

Second, when they saw that the Aus and the Khazraj and the Emigrants were uniting into a brotherhood and the people from the Arab tribes of the surrounding areas, who entered Islam, were also joining this Islamic Brotherhood of Madinah and forming a religious community, they feared that the selfish policy that they had been following of sowing discord between the Arab tribes for the promotion of their own well being and interests for centuries, would not work in the new system, but they would face a united front of the Arabs against which their intrigues and machinations would not succeed.

Third, the work that the Holy Messenger of Allah (upon whom be Allah's 'peace) was carrying out of reforming the society and civilization included putting an end to all unlawful methods" in business and mutual dealings. More than that; he had declared taking and giving of interest also as impure and unlawful earning. This caused them the fear that if his rule became established in Arabia, he would declare interest legally forbidden, and in this they saw their own economic disaster and death.

For these reasons they made resistance and opposition to the Holy Prophet their national ideal. They would never hesitate to employ any trick and machination, any device and cunning, to harm him. They spread every kind of falsehood so as to cause distrust against him in the people's minds. They created every kind of doubt, suspicion and misgiving in the hearts of the new converts so as to turn them back from Islam. They would make false profession of Islam and then would turn apostate so that it may engender more and more misunderstandings among the people against Islam and the Holy Prophet (upon whom be Allah's peace). They would conspire with the hypocrites to create mischief and would cooperate with every group and tribe hostile to Islam. They would create rifts between the Muslims and would do whatever they could to stir them up to mutual feuds and fighting. The people of the Aus and the Khazraj tribes were their special target, with whom they had been allied for centuries. Making mention of the war of Buath before them they would remind them of their previous enmities so that they might again resort to the sword against each other and shatter their bond of fraternity into which Islam had bound them. They would resort to every kind of deceit and fraud in order to harm the Muslims economically. Whenever one of those with whom that had business dealings, would accept Islam, they would do whatever they could to cause him financial loss. If he owed them something they would worry and harass him by making repeated demands, and if they owed him something, they would withhold the payment and would publicly say that at the time the bargain was made he professed a different religion, and since he had changed his religion, they were no longer under any obligation towards him. Several instances of this nature have been cited in the explanation of verse 75 of Surah Al Imran given in the commentaries by Tabari, Nisaburi, Tabrisi and in *Ruh al Ma'ani*.

They had adopted this hostile attitude against the covenant even before the Battle of Badr. But when the Holy Prophet (upon whom be Allah's peace) and the Muslims won a decisive victory over the Quraish at Badr, they were filled with grief and anguish, malice and anger. They were in fact anticipating that in that war the powerful Quraish would deal a death blow to the Muslims. That is why even before the news of the Islamic victory reached Madinah they had begun to spread the rumor that the Holy Prophet (upon whom be Allah's peace) had fallen a martyr and the Muslims had been routed, and the Quraish army under Abu Jahl was advancing on Madinah. But when the battle was decided against their hopes and wishes, they burst with anger and grief. Ka'b bin Ashraf, the chief of the Bani an-Nadir, cried out: "By God, if Muhammad has actually killed these nobles of Arabia, the earth's belly would be better for us than its back." Then he went to Makkah and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chiefs killed at Badr. Then he returned to Madinah and composed lyrical verses of an insulting nature about the Muslim women. At last, enraged with his mischief, the Holy Prophet (upon whom be Allah's peace) sent Muhammad bin Maslamah Ansari in Rabi al-Awwal, A. H. 3, and had him slain. (*Ibn Sad, Ibn Hisham, Tabari*).

The first Jewish tribe which, after the Battle of Badr, openly and collectively broke their covenant were the Bani Qainuqa. They lived in a locality inside the city of Madinah. As they practised the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah had to visit their shops fairly frequently. They were proud of their bravery and valor. Being blacksmiths by profession even their children were well armed, and they could instantly muster 700 fighting men from among themselves. They were also arrogantly aware that they enjoyed relations of confederacy with the Khazraj and Abdullah bin Ubbay, the chief of the, Khazraj, was their chief supporter. At the victory of Badr, they became so provoked that they began to trouble and harass the Muslims and their women in particular, who visited their shops. By and by things came to such a pass that one day a Muslim woman was stripped naked publicly in their bazaar. This led to a brawl in which a Muslim and a Jew were killed. Thereupon the Holy Prophet (upon whom be Allah's peace) himself visited their locality, got them together and counseled them on decent conduct. But the reply that they gave was; "O Muhammad, you perhaps think we are like the Quraish; they did not know fighting; therefore, you overpowered them. But when you come in contact with us, you will see how men fight." This was in clear words a declaration of war. Consequently, the Holy Prophet (upon whom be Allah's peace) laid siege to their quarters towards the end of Shawwal (and according to some others, of Dhi Qa'dah) A. H. 2. The siege had hardly lasted for a fortnight when they surrendered and all their fighting men were tied and taken prisoners. Now Abdullah bin Ubayy came up in support of them and insisted that they should be pardoned. The Holy Prophet conceded his request and decided that the Bani Qainuqa would be exiled from Madinah leaving their properties, armour and tools of trade behind. (*Ibn Sa'd, Ibn Hisham, Tarikh Tabari*).

For some time after these punitive measures (i. e. the banishment of the Qainuqa and killing of Ka'b bin Ashraf the Jews remained so terror stricken that they did not dare commit any further mischief. But later when in Shawwal, A. H. 3, the Quraish in order to avenge themselves for the defeat at Badr, marched against Madinah with great preparations, and the Jews saw that only a thousand men had marched out with the Holy Prophet (upon whom be Allah's peace) as against three thousand men of the Quraish, and even they were deserted by 300 hypocrites who returned to Madinah, they committed the first and open breach of the treaty by refusing to join the Holy Prophet in the defense of the city although they were bound to it. Then, when in the Battle of Uhud the Muslims suffered reverses, they were further emboldened. So much so that the Bani an-Nadir made a secret plan to kill the Holy Prophet (upon whom be Allah's peace) though the plan failed before it could be executed.

According to the details, after the incident of Bi'r Maunah (Safar, A. H. 4) Amr bin Umayyah Damri slew by mistake two men of the Bani Amir in retaliation, who actually belonged to a tribe which was allied to the Muslims, but Amr had mistaken them for the men of the enemy. Because of this mistake their blood money became obligatory on the Muslims. Since the Bani an-Nadir were also a party in the alliance with the Bani Amir, the Holy Prophet (upon whom be Allah's peace) went to their clan along with some of his Companions to ask for their help in paying the blood money. Outwardly they agreed to contribute, as he wished, but secretly they plotted that a person should go up to the top of the house by whose wall the Holy Prophet was sitting and drop a rock on him to kill him. But before they could execute their plan, Allah informed him in time and he immediately got up and returned to Madinah.

Now there was no question of showing them any further concession. The Holy Prophet at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they were to leave Madinah within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword. Meanwhile Abdullah bin Ubayy sent them the message that he would help them with two thousand men and that the Bani Quraizah and Bani Ghatafan also would come to their aid; therefore, they should stand firm and should not go. On this false assurance they responded to the Holy Prophet's ultimatum saying that they would not leave Madinah and he could do whatever was in his power. Consequently, in Rabi' al-Awwal, A. H. 4, the Holy Prophet (upon whom be Allah's peace) laid siege to them, and after a few days of the siege (which according to some traditions were 6 and according to others 15 days) they agreed to leave Madinah on the condition that they could retain all their property which they could carry on three camels, except the armor. Thus, Madinah was rid of this second mischievous tribe of Jews. Only two of the Bani an-Nadir became Muslims and stayed behind. Others went to Syria and Khaiber.

This is the event that has been discussed in this Surah.

Theme and Subject Matter

The theme of the Surah as stated above, is an appraisal of the battle against the Bani an Nadir. In this, on the whole, four things have been discussed.

1. In the first four verses the world has been, admonished to take heed of the fate that had just befallen the Bani an-Nadir. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possession who were by no means ill equipped militarily and whose forts were well fortified could not stand siege even for a few Days, and expressed their readiness to accept banishment from their centuries old, well established settlement even though not a single man from among them was slain. Allah says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist and fight Allah and His Messenger, and those who dare to resist the power of Allah, always meet with the same fate.
2. In verse 5, the rule of the law of war that has been enunciated is: the destruction caused in the enemy territory for military purposes does not come under "spreading mischief in the earth."
3. In vv 6-10 it has been stated how the lands and properties which come under the control of the Islamic State as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance.

4. In vv. 11-17 the attitude that the hypocrites had adopted on the occasion of the battle against the Bani an-Nadir has been reviewed and the causes underlying it have been pointed out.
5. The whole of the last section (vv. 18-24) is an admonition for all those people who had professed to have affirmed the faith and joined the Muslim community, but were devoid of the true spirit of the faith. In it they have been told what is the real demand of the Faith, what is the real difference between piety and wickedness, what is the place and importance of the Quran which they professed to believe in, and what are the attributes of God in Whom they claimed to have believed.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿1﴾

Whatsoever	مَا	(to) Allah	لِلَّهِ	Glorifies	سَبَّحَ
And whatsoever	وَمَا	The heavens	السَّمَاوَاتِ	In	فِي
And He is	وَهُوَ	The earth	الْأَرْضِ ۖ	On	فِي
		The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ

Translit	<i>Sabbaha Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Wa Huwa Al-'Azīzu Al-Ĥakīmu</i>
AhmedAli	جو مخلوقات آسمانوں میں ہے اور جو زمین میں ہے الہ کی تسبیح کرتی ہے اور وہی غالب حکمت والا ہے
Jalandhry	جو چیزیں آسمانوں میں ہیں اور جو چیزیں زمین میں ہیں (سب) خدا کی تسبیح کرتی ہیں۔ اور وہ غالب حکمت والا ہے
YusufAli	Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
M.Khan	Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
Pickthal	All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
Shakir	Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۖ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿2﴾

Drove out	أَخْرَجَ	Who	الَّذِي	He is	هُوَ
From	مِنْ	Disbelieved	كَفَرُوا	Those who	الَّذِينَ
From	مِنْ	Of the scripture	الْكِتَابِ	The people	أَهْلِ
Gathering	الْحَشْرِ ۚ	At the first	لِأَوَّلِ	Their homes	دِيَارِهِمْ
That	أَنْ	You did think	ظَنَنْتُمْ	Not	مَا
That	أَنَّهُمْ	And they thought	وَزَنُّوا	They would get out	يَخْرُجُوا ۖ
From	مِنْ	Their fortresses	حُصُونُهُمْ	Would defend them	مَانِعَتُهُمْ
Allah's (torment)	اللَّهُ	But reached them	فَأَتَاهُمْ	Allah	اللَّهُ
Not	لَمْ	Whereof	حَيْثُ	From a (Place)	مِنْ
Into	فِي	And He cast	وَقَذَفَ	They expected it	يَحْتَسِبُوا ۖ

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

They destroyed	يُخْرِبُونَ	Terror	الرُّعْبَ ۚ	Their hearts	قُلُوبِهِمْ
And the hands	وَأَيْدِي	With their own hands	بِأَيْدِيهِمْ	Their own dwellings	بُيُوتَهُمْ
Admonition	يَا	Then take	فَاعْتَبِرُوا	Of the believers	الْمُؤْمِنِينَ
		Eyes (to see)	الْأَبْصَارِ	O you with	أُولَى

Translit	Huwa Al-Ladhī 'Akhrāja Al-Ladhīna Kafarū Min 'Ahli Al-Kitābi Min Diyārihim Li'wwali Al-Ĥashri Mā Žanantum 'An Yakhrujū Wa Žannū 'Annahum Māni`atuhum Ĥuṣūnuhum Mina Allāhi Fa'atāhumu Allāhu Min Ĥaythu Lam Yaḥtasibū Wa Qadhaḥa Fī Qulūbihimu Ar-Ru'ba Yukhribūna Buyūtahum Bi'aydihi Wa 'Aydī Al-Mu'uminīna Fā'tabirū Yā 'Ūlī Al-'Abṣārī
AhmedAli	وہی ہے جس نے اہل کتاب کے کافروں کو ان کے گھروں سے پہلا لشکر جمع کرنے کے وقت نکال دیا حالانکہ تمہیں ان کے نکلنے کا گمان بھی نہ تھا اور وہ یہی سمجھ رہے تھے کہ ان کے قلعے انہیں اللہ سے بچالیں گے پھر اللہ کا عذاب ان پر وہاں سے آیا کہ جہاں کا ان کو گمان بھی نہ تھا اور ان کے دلوں میں بیست ڈال دی کہ اپنے گھروں کو اپنے اور مسلمانوں کے ہاتھوں سے آپ اباؤں نے لگے پس اے آنکھوں والو عبرت حاصل کرو
Jalandhry	وہی تو ہے جس نے کفار اہل کتاب کو حشراول کے وقت ان کے گھروں سے نکال دیا۔ تمہارے خیال میں بھی نہ تھا کہ وہ نکل جائیں گے اور وہ لوگ یہ سمجھتے ہوئے تھے کہ ان کے قلعے ان کو خدا (کے عذاب) سے بچالیں گے۔ مگر خدا نے ان کو وہاں سے آیا جہاں سے ان کو گمان بھی نہ تھا۔ اور ان کے دلوں میں دہشت ڈال دی کہ اپنے گھروں کو خود اپنے ہاتھوں اور مومنوں کے ہاتھوں سے اباؤں نے لگے تو اے (بصیرت کی) آنکھیں رکھنے والو عبرت پکڑو
YusufAli	It is He who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning then, O ye with eyes (to see)!
M.Khan	He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banu An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
Pickthal	He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!
Shakir	He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۚ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

Had decreed	كَتَبَ	That	أَنْ	And had it not been	وَلَوْلَا
Exile	الْجَلَاءَ	For them	عَلَيْهِمْ	Allah	اللَّهُ
This world	الدُّنْيَا ۚ	In	فِي	He would certainly have punished them	لَعَذَّبَهُمْ

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

The Hereafter	الْآخِرَةِ	In	فِي	And theirs shall be	وَلَهُمْ
		Of the Fire	النَّارِ	The torment	عَذَابٌ

Translit	Wa Lawlā 'An Kataba Allāhu 'Alayhimu Al-Jalā'a La 'adhdhabahum Fī Ad-Dunyā Wa Lahum Fī Al-'Ākhirati 'Adhābu An-Nāri				
AhmedAli	اور اگر اللہ نے ان کے لیے دیں نکال نہ لکھ دیا ہوتا تو انہیں دنیا ہی میں سزا دیتا اور آخرت میں تو ان کے لیے آگ کا عذاب ہے				
Jalandhry	اور اگر خدا نے ان کے بارے میں جلاوطن کرنا نہ لکھ رکھا ہوتا تو ان کو دنیا میں بھی عذاب دے دیتا۔ اور آخرت میں تو ان کے لیے آگ کا عذاب (تیار) ہے				
YusufAli	And had it not been that Allah has decreed banishment for them, He would certainly have punished them in this world: and in the Hereafter they shall (certainly) have the Punishment of the Fire.				
M.Khan	And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.				
Pickthal	And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is this punishment of the Fire.				
Shakir	And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.				

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

Opposed	شَاقُّوا	Because they	بِأَنَّهُمْ	This is	ذَلِكَ
And whosoever	وَمَنْ	And His Messenger	وَرَسُولَهُ ۖ	Allah	اللَّهُ
Then verily	فَإِنَّ	Allah	اللَّهُ	Opposes	يُشَاقِّ
In punishment	الْعِقَابِ	(is) severe	شَدِيدٌ	Allah	اللَّهُ

Translit	Dhālika Bi'annahum Shāqqū Allāha Wa Rasūlahu Wa Man Yushāqqi Allāha Fa'inna Allāha Shadīdu Al-'Iqābi				
AhmedAli	یہ اس لیے کہ انہوں نے اللہ اور اس کے رسول کی مخالفت کی اور جو اللہ کی مخالفت کرے تو بے شک اللہ سخت عذاب دینے والا ہے				
Jalandhry	یہ اس لیے کہ انہوں نے خدا اور اس کے رسول کی مخالفت کی۔ اور جو شخص خدا کی مخالفت کرے تو خدا سخت عذاب دینے والا ہے				
YusufAli	That is because they resisted Allah and His Messenger: and if anyone resists Allah, verily Allah is severe in Punishment.				
M.Khan	That is because they opposed Allāh and His Messenger (Muhammad SAW). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.				
Pickthal	That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.				
Shakir	That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).				

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

Of	مِنْ	You cut down	قَطَعْتُمْ	What	مَا
You left them	تَرَكْتُمُوهَا	Or	أَوْ	The palm-trees	لِينَةٍ

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

Their roots	أُصُولُهَا	On	عَلَى	Standing	قَائِمَةً
And in order that He might disgrace	وَلِيُخْزِي	Of allah	اللَّهِ	It was by leave	فِيْأَذِنَ
				The rebellious	الْفَاسِقِينَ

Translit	Mā Qaṭa'tum Min Līnatin 'Aw Taraktumūhā Qā'imatan `Alā 'Uṣūlihā Fabi'idhni Allāhi Wa Liyukhziya Al-Fāsiqīna				
AhmedAli	مسلمانوں تم نے جو ٹھوکر کا پیر کاٹ ڈالا یا اس کو اس کی جڑوں پر کھڑا رہنے دیا یہ سب اللہ کے حکم سے ہوا اور تاکہ وہ نافرمانوں کو ذلیل کرے				
Jalandhry	(مومنو) ٹھوکر کے جو درخت تم نے کاٹ ڈالے یا ان کو اپنی جڑوں پر کھڑا رہنے دیا سو خدا کے حکم سے تھا اور مقصود یہ تھا کہ وہ نافرمانوں کو رسوا کرے				
YusufAli	Whether ye cut down (o ye Muslims!) the tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors.				
M.Khan	What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace the Fāsiqūn (the rebellious, the disobedient to Allāh).				
Pickthal	Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.				
Shakir	Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.				

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

Allah	اللَّهُ	Gave as booty	أَفَاءَ	And what	وَمَا
From them	مِنْهُمْ	His Messenger	رَسُولِهِ	To	عَلَى
On it	عَلَيْهِ	You made expedition	أَوْجَفْتُمْ	For which not	فَمَا
Nor	وَلَا	Cavalry	خَيْلٍ	Of	مِنْ
Allah	اللَّهُ	But	وَلَكِنَّ	Camelry	رِكَابٍ
Over	مَنْ	To His Messenger	عَلَى	Gives power	رُسُلَهُ
And Allah	عَلَى	He wills	وَاللَّهُ	Whomsoever	يَشَاءُ ۚ
Is Able	قَدِيرٌ	Things	شَيْءٍ	Over all	كُلِّ

Translit	Wa Mā 'Afā'a Allāhu `Alā Rasūlihi Minhum Famā 'Awjaftum `Alayhi Min Khaylin Wa LāRikābin Wa Lakinna Allāha Yusalliḡu Rusulahu `Alā Man Yashā'u Wa Allāhu `Alā Kulli Shay'inQadīrun				
AhmedAli	اور جو کچھ اللہ نے اپنے رسول کو ان سے مفت دلا دیا سو تم نے اس پر گھوڑے نہیں دوڑائے اور نہ اونٹ لیکن اللہ اپنے رسولوں کو غالب کر دیتا ہے جس پر چاہے اور اللہ ہر چیز پر قادر ہے				
Jalandhry	اور جو (مال) خدا نے اپنے پیغمبر کو ان لوگوں سے (بغیر لڑائی بھڑائی کے) دلویا ہے اس میں تمہارا کچھ حق نہیں کیونکہ اس کے لئے نہ تم نے گھوڑے				

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	دوڑائے نہ اونٹ لیکن خدا اپنے پیغمبروں کو جن پر چاہتا ہے مسلط کر دیتا ہے۔ اور خدا ہر چیز پر قادر ہے
YusufAli	What Allah has bestowed on His Messenger (and taken away) from them— for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.
M.Khan	And what Allāh gave as booty (Fai') to His Messenger (Muhammad SAW) from them — for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.
Pickthal	And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.
Shakir	And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

Allah	اللَّهُ	Gave as booty	أَفَاءَ	What	مَا
From	مِنْ	His Messenger	رَسُولِهِ	To	عَلَى
(it is) for Allah	فَلِلَّهِ	Of the townships	الْقُرَىٰ	The people	أَهْلِ
And the orphans	وَالْيَتَامَىٰ	And the kindred	وَلِذِي الْقُرْبَىٰ	His Messenger	وَلِلرَّسُولِ
That	كَيْ	And the wayfarer	وَابْنِ السَّبِيلِ	And the poor	وَالْمَسَاكِينِ
A fortune	دُولَةً	It may become	يَكُونَ	Not	لَا
Among and	مِنْكُمْ ۚ	The rich	الْأَغْنِيَاءِ	Between	بَيْنَ
The Messenger	الرَّسُولُ	Gives you	آتَاكُمْ	And whatsoever	وَمَا
He forbids you	نَهَاكُمْ	And whatsoever	وَمَا	Take it	فَخُذُوهُ
And fear	وَاتَّقُوا	Abstain	فَانْتَهُوا ۚ	From it	عَنْهُ
Allah	اللَّهُ	Verily	إِنَّ	Allah	اللَّهُ ۚ
		In punishment	الْعِقَابِ	Is severe	شَدِيدُ

Translit	Mā 'Afā'a Allāhu `Alā Rasūlihi Min 'Ahli Al-Qurá Falillāhi Wa Lilrrasūli Wa Lidhī Al-Qurbā WaAl-Yatāmā Wa Al-Masākīni Wa Abni As-Sabīli Kay Lā Yakūna Dūlatan Bayna Al-'Aghniyā'i Minkum Wa Mā 'Ātākumu Ar- Rasūlu Fakhudhūhu Wa Mā Nahākum `Anhu Fāntahū WaAttaqū Allāha 'Inna Allāha Shadīdu Al-'Iqābi
AhmedAli	جو مال اللہ نے اپنے رسول کو دیہات والوں سے مفت دلایا سو وہ اللہ اور رسول اور قرابت والوں اور یتیموں اور مسکینوں اور مسافروں کے لیے ہے تاکہ وہ تمہارے دولت مندوں میں نہ پھرتا رہے اور جو کچھ تمہیں رسول دے اسے لے لو اور جس سے منع کرے اس سے باز رہو اور اللہ سے ڈرو بیشک اللہ سخت

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	عذاب دینے والا ہے
Jalandhry	جو مال خدا نے اپنے پیغمبر کو دیہات والوں سے دلویا ہے وہ خدا کے اور پیغمبر کے اور (پیغمبر کے) قربت والوں کے اور یتیموں کے اور محتسندوں کے اور مسافروں کے لئے ہے۔ تاکہ جو لوگ تم میں دولت مند ہیں ان ہی کے ہاتھوں میں نہ پھرتا رہے۔ سو جو چیز تم کو پیغمبر دیں وہ لے لو۔ اور جس سے منع کریں (اس سے) باز رہو۔ اور خدا سے ڈرتے رہو۔ بے شک خدا سخت عذاب دینے والا ہے
Yusuf Ali	What Allah has bestowed on His Messenger (and taken away) from the people of the townships belongs to Allah to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealth among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.
M.Khan	What Allāh gave as booty (Fai') to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allāh, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, Al-Masākīn (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it) , And fear Allāh. Verily, Allāh is Severe in punishment.
Pickthal	That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.
Shakir	Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

Who	الَّذِينَ	Emigrants	الْمُهَاجِرِينَ	For the poor	لِلْفُقَرَاءِ
Their homes	دِيَارِهِمْ	From	مِنْ	Were expelled	أُخْرِجُوا
Bounties	فَضْلًا	Seeking	يَبْتَغُونَ	And their property	وَأَمْوَالِهِمْ
And pleasure	وَرِضْوَانًا	Allah	اللَّهُ	From	مِنْ
And His Messenger	وَرَسُولَهُ ۚ	Allah	اللَّهُ	And helping	وَيَنْصُرُونَ
Are the truthful	الصَّادِقُونَ	They	هُمُ	Such	أُولَٰئِكَ

Translit	Lilfuqarā'i Al-Muhājirīna Al-Ladhīna 'Ukhrijū Min Dīārihim Wa 'Amwālihīm Yabtaghūna FadlāanMina Allāhi Wa Riḍwānāan Wa Yanṣurūna Allāha Wa Rasūlahu 'Ulā'ika Humu Aṣ-Ṣādiqūna
Ahmed Ali	وہ مال وطن چھوڑنے والے مظلوموں کے لیے بھی ہے جو اپنے گھروں اور مالوں سے نکالے گئے اللہ کا فضل اس کی رضا مندی چاہتے ہیں اور وہ اللہ اور اس کے رسول کی مدد کرتے ہیں یہی سچے (مسلمان) ہیں
Jalandhry	(اور) ان مظلومان تارک الوطن کے لئے بھی جو اپنے گھروں اور مالوں سے خارج (اور جدا) کر دیئے گئے ہیں (اور) خدا کے فضل اور اس کی خوشنودی کے طلبگار اور خدا اور اس کے پیغمبر کے مددگار ہیں۔ یہی لوگ سچے (ایماندار) ہیں

YusufAli	(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property while seeking Grace from Allah and (His) Good pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones—
M.Khan	(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him. and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say).
Pickthal	And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal.
Shakir	(It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

Homes	الدَّارَ	Had adopted	تَبَوَّءُوا	And those who	وَالَّذِينَ
Love	يُحِبُّونَ	Before them	مِنْ قَبْلِهِمْ	And the Faith	وَالْإِيمَانَ
To them	إِلَيْهِمْ	Emigrate	هَاجَرَ	Those who	مَنْ
In	فِي	They finde	يَجِدُونَ	And not	وَلَا
For that which	مِمَّا	Jealousy	حَاجَةً	Their breasts	صُدُورِهِمْ
Over	عَلَىٰ	And give them preference	وَيُؤْثِرُونَ	They have been given	أُوتُوا
Were	كَانَ	Even though	وَلَوْ	Themselves	أَنْفُسِهِمْ
And whosoever	وَمَنْ	In need of that	خَصَاصَةٌ ۚ	They	بِهِمْ
From his own	نَفْسِهِ	Covetousness	شُحَّ	Is saved	يُوقِ
Will be the successful	الْمُفْلِحُونَ	Who	هُمْ	Such are they	فَأُولَٰئِكَ

Translit	Wa Al-Ladhīna Tabawwa'ū Ad-Dāra Wa Al-'Imāna Min Qablihim Yuhibbūna Man Hājara 'Ilayhim Wa Lā Yajidūna Fī Ṣudūrihim Ḥājatan Mimmā 'Utū Wa Yu'uthirūna `Alā 'Anfusihim Wa Law Kāna Biḥim Khaṣāṣatun Wa Man Yūqa Shuḥḥa Nafsihi Fa'ulā'ika Humu Al-Mufliḥūna
AhmedAli	اور وہ (مال) ان کے لیے بھی ہے کہ جنہوں نے ان سے پہلے (مدینہ میں) گھر اور ایمان حاصل کر رکھا ہے جو ان کے پاس وطن چھوڑ کر آتا ہے اس سے محبت کرتے ہیں اور اپنے سینوں میں اس کی نسبت کوئی غش نہیں پاتے جو مہاجرین کو دیا جائے اور وہ اپنی جانوں پر ترجیح دیتے ہیں اگرچہ ان پر فاقہ ہو اور جو اپنے نفس کے لالچ سے بچایا جائے پس وہی لوگ کامیاب ہیں
Jalandhry	اور (ان لوگوں کے لئے بھی) جو مہاجرین سے پہلے (ہجرت کے) گھر (یعنی مدینے) میں مقیم اور ایمان میں (مستقل) رہے (اور) جو لوگ ہجرت کر کے ان کے پاس آتے ہیں ان سے محبت کرتے ہیں اور جو کچھ ان کو ملا اس سے اپنے دل میں کچھ خواہش (اور غش) نہیں پاتے اور ان کو اپنی جانوں سے مقدم رکھتے ہیں خواہ ان کو نود اعتیاج ہی ہو۔ اور جو شخص حرص نفس سے بچا لیا گیا تو ایسے لوگ مراد پانے والے ہیں
YusufAli	And those who before them, had homes (in Medina) and had adopted the Faith— show their affection to such

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.
M.Khan	And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadīr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
Pickthal	Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.
Shakir	And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

After them	مِنْ بَعْدِهِمْ	Came	جَاءُوا	And those who	وَالَّذِينَ
Forgive	اغْفِرْ	Our Lord	رَبَّنَا	They say	يَقُولُونَ
Who	الَّذِينَ	And our brethren	وَلِإِخْوَانِنَا	Us	لَنَا
And not	وَلَا	In faith	بِالْإِيمَانِ	Have preceded us	سَبَقُونَا
Our hearts	قُلُوبِنَا	In	فِي	Put	تَجْعَلْ
Have believed	آمَنُوا	Against those who	لِلَّذِينَ	Any hatred	غِلًّا
Full of kindness		You are indeed		Our Lord	
				Most Merciful	

Translit	Wa Al-Ladhīna Jā'ū Min Ba'dihim Yaqūlūna Rabbanā Aghfir Lanā Wa Li'akhwāninā Al-Ladhīna Sabaqūnā Bil-Īmāni Wa Lā Taj'al Fī Qulūbinā Ghillāan Lilladhīna 'Amanū Rabbanā Innaka Ra'ūfun Rahīmūn
AhmedAli	اور ان کے لیے بھی جو مہاجرین کے بعد آئے (اور) دعا مانگا کرتے ہیں کہ اے ہمارے رب ہمیں اور ہمارے ان بھائیوں کو بخش دے جو ہم سے پہلے ایمان لائے ہیں اور ہمارے دلوں میں ایمانداروں کی طرف سے کینہ قائم نہ ہونے پائے اے ہمارے رب بے شک تو بڑا مہربان نہایت رحم والا ہے
Jalandhry	اور (ان کے لئے بھی) جو ان (مہاجرین) کے بعد آئے (اور) دعا کرتے ہیں کہ اے پروردگار ہمارے اور ہمارے بھائیوں کے جو ہم سے پہلے ایمان لائے ہیں گناہ معاف فرما اور مومنوں کی طرف سے ہمارے دل میں کینہ (وحد) نہ پیدا ہونے دے۔ اے ہمارے پروردگار تو بڑا شفقت کرنے والا مہربان ہے
YusufAli	And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith and leave not in our hearts, rancour (or sense of injury) against those who have believed Our Lord! Thou art indeed Full of Kindness, Most Merciful."
M.Khan	And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."
Pickthal	And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity,

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	Merciful.
Shakir	And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.

﴿۝۱۱﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

﴿11﴾

Those	إِلَى الَّذِينَ	You observed	تَرَ	Have not	أَلَمْ
To their brothers	لِإِخْوَانِهِمْ	They say	يَقُولُونَ	Who were hypocrites	نَافَقُوا
Among	مِنْ	Who disbelieve	كَفَرُوا	Those	الَّذِينَ
If	لَئِنْ	Of the scripture	الْكِتَابِ	The people	أَهْلِ
With you	مَعَكُمْ	We indeed will go out	لَنَخْرُجَنَّ	You are expelled	أُخْرِجْتُمْ
Against you	فِيكُمْ	We shall obey	نُطِيعُ	And not	وَلَا
And if	وَإِنْ	Ever	أَبَدًا	Anyone	أَحَدًا
And Allah	وَاللَّهُ	We shall indeed help you	لَنَنْصُرَنَّكُمْ	You are attached	قُوتِلْتُمْ
Verily are liars	لَكَاذِبُونَ	That they	إِنَّهُمْ	Bears witness	يَشْهَدُ

Translit	'Alam Tará 'Ilá Al-Ladhīna Nāfaqu Yaqūlūna Li'khawānihimu Al-Ladhīna Kafarū Min 'Ahli Al-Kitābi La'in 'Ukhrijtum Lanakhrujan Ma`akum Wa Lā Nuṭī'u Fikum 'Aḥadāan 'Abadāan Wa 'In Qūtiltum Lananṣurannakum Wa Allāhu Yash/hadu 'Innahum Lakādhībūna
AhmedAli	کیا آپ نے منافقوں کو نہیں دیکھا جو اپنے اہل کتاب کے کافر بھائیوں سے کہتے ہیں کہ اگر تم نکالے گئے تو ضرور ہم بھی تمہارے ساتھ نکلیں گے اور تمہارے معاملہ میں کبھی کسی کی بات نہ مانیں گے اور اگر تم سے لڑائی ہوگی تو ہم تمہاری مدد کریں گے اور اللہ گواہی دیتا ہے کہ وہ سراسر جھوٹے ہیں
Jalandhry	کیا تم نے ان منافقوں کو نہیں دیکھا جو اپنے کافر بھائیوں سے جو اہل کتاب میں کہا کرتے ہیں کہ اگر تم بلا وطن کئے گئے تو ہم بھی تمہارے ساتھ نکل چلیں گے اور تمہارے بارے میں کبھی کسی کا کما نہ مانیں گے۔ اور اگر تم سے جنگ ہوئی تو تمہاری مدد کریں گے۔ مگر خدا ظاہر کئے دیتا ہے کہ یہ جھوٹے ہیں
YusufAli	Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book?—"If ye are expelled, We too will go out with you and we will never hearken to anyone in your affair; and if ye are attacked (in fight), we will help you." But Allah is witness that they are indeed liars.
M.Khan	Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness, that they verily, are liars.
Pickthal	Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.
Shakir	Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولُنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

Never	لَا	They are expelled	أُخْرِجُوا	Surely if	لَئِنْ
And if	وَلَئِنْ	With them	مَعَهُمْ	they will go out	يَخْرُجُونَ
They will help them	يَنْصُرُونَهُمْ	Not	لَا	They are attacked	قُوتِلُوا
They will turn	لَيُولُنَّ	They do help them	نَصَرُوهُمْ	And if	وَلَئِنْ
Not		So (then)		Their backs	
				They will be victorious	

Translit	La'in 'Ukhrijū Lā Yakhrujūna Ma`ahum Wa La'in Qūtilū Lā Yanṣurūnahum Wa La'in Naṣarūhum Layuwallunna Al-'Adbāra Thumma Lā Yunṣarūna
AhmedAli	اگر وہ نکالے گئے تو یہ ان کے ساتھ نہ نکلیں گے اور اگر ان سے لڑائی ہوئی تو یہ ان کی مدد بھی نہ کریں گے اور اگر ان کی مدد کریں گے تو پیٹھ پھیر کر بھاگیں گے پھر ان کو مدد نہ دی جائے گی
Jalandhry	اگر وہ نکالے گئے تو یہ ان کے ساتھ نہیں نکلیں گے۔ اور اگر ان سے جنگ ہوئی تو ان کی مدد نہیں کریں گے۔ اگر مدد کریں گے تو پیٹھ پھیر کر بھاگ جائیں گے۔ پھر ان کو (کہیں سے بھی) مدد نہ ملے گی
YusufAli	If they are expelled never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help.
M.Khan	Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
Pickthal	(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.
Shakir	Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

As a fear	رَهْبَةً	Are more awful	أَشَدُّ	Verily you	لَأَنْتُمْ
Than	مِنْ	Their breasts	صُدُورِهِمْ	In	فِي
Because they are	بِأَنَّهُمْ	That is	ذَٰلِكَ	Allah	اللَّهُ ۚ
Who comprehend	يَفْقَهُونَ	Not	لَا	A people	قَوْمٌ

Translit	La'antum 'Ashaddu Rahbatan Fī Ṣudūrihim Mina Allāhi Dhālika Bi'annahum Qawmun Lā Yafqahūna
----------	--

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

AhmedAli	الذبة تمہارا خوف ان کے دلوں میں اللہ (کے خوف) سے زیادہ ہے یہ اس لیے کہ وہ لوگ سمجھتے نہیں
Jalandhry	(مسلمانوں) تمہاری ہیبت ان لوگوں کے دلوں میں خدا سے بھی بڑھ کر ہے۔ یہ اس لیے کہ یہ سمجھ نہیں رکھتے
YusufAli	Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding.
M.Khan	Verily, you (believers in the Oneness of Allāh — Islāmīc Monotheism) are more fearful in their (Jews of Banu An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh).
Pickthal	Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.
Shakir	You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ ۚ
تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

Together	جَمِيعًا	They fight against you	يُقَاتِلُونَكُمْ	Not	لَا
Townships	قُرَى	In	فِي	Except	إِلَّا
From	مِنْ	Or	أَوْ	Fortified	مُحَصَّنَةٍ
Their enmity	بِأَسْهُمٍ	Walls	جُدُرٍ	Behind	وَرَاءِ
You would think them	تَحْسِبُهُمْ	Is very great	شَدِيدٌ	Among themselves	بَيْنَهُمْ
Are devided	شَتَّىٰ	But their hearts	وَقُلُوبُهُمْ	As united	جَمِيعًا
A people	قَوْمٌ	Because they are	بِأَنَّهُمْ	That is	ذَٰلِكَ
		Who understand	يَعْقِلُونَ	Not	لَا

Translit	Lā Yuqātilūnakum Jamī`ān 'Illā Fī Qurāan Muḥaṣṣanatin 'Aw Min Warā'i Judurin Ba'suhum Baynahum Shadīdun Tahsabuhum Jamī`ān Wa Qulūbuhum Shattā Dhālika Bi'annahum Qawmun Lā Ya`qilūna
AhmedAli	وہ تم سے سب ملکر بھی نہیں لڑ سکتے مگر محفوظ بستیوں میں یا دیواروں کی آڑ میں ان کی لڑائی تو آپس میں سخت ہے آپ ان کو متفق سمجھتے ہیں حالانکہ ان کے دل الگ الگ ہیں یہ اس لیے کہ وہ لوگ عقل نہیں رکھتے
Jalandhry	یہ سب جمع ہو کر بھی تم سے (بالمواجمہ) نہیں لڑ سکیں گے مگر بستیوں کے قلعوں میں (پناہ لے کر) یا دیواروں کی اوٹ میں (مستور ہو کر) ان کا آپس میں بڑا رعب ہے۔ تم شاید خیال کرتے ہو کہ یہ اکٹھے (اور ایک جان) میں مگر ان کے دل پھٹے ہوئے ہیں یہ اس لیے کہ یہ بے عقل لوگ ہیں
YusufAli	They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.
M.Khan	They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, That is because they are a people who understand not.
Pickthal	They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	folk who have no sense.
Shakir	They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

كَمْثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

Before them (predecessors)	مِنْ قَبْلِهِمْ	Those	الَّذِينَ	(they) are like	كَمْثَلِ
Evil result	وَبَالَ	They tasted	ذَاقُوا	Immediate	قَرِيبًا ۖ
Torment		And for them		Of their conduct	
				painful	

Translit	Kamathali Al-Ladhīna Min Qablihim Qarībāan Dhāqū Wabāla 'Amrihim Wa Lahum 'Adhābun 'Alīmūn
AhmedAli	ان کا حال تو پہلوں میں ہے کہ جنہوں نے ابھی اپنے کام کی سزا پائی ہے اور ان کے لیے (آخرت میں) دردناک عذاب ہے
Jalandhry	ان کا حال ان لوگوں کا سا ہے جو ان سے کچھ ہی پیشتر اپنے کاموں کی سزا کا مزہ چکھ چکے ہیں۔ اور (ابھی) ان کے لئے دکھ دینے والا عذاب (تیار) ہے
YusufAli	Like those who lately preceded them, they have tasted the evil result of their conduct, and (in the Hereafter there is) for them a grievous Penalty—
M.Khan	They are like their immediate predecessors (the Jews of Banu Qainûqâ', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
Pickthal	On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.
Shakir	Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

كَمْثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

When	إِذْ	Satan	الشَّيْطَانِ	They are like	كَمْثَلِ
Disbelieve	اَكْفُرْ	To man	لِلْإِنْسَانِ	He says	قَالَ
(satan) says	قَالَ	He disbelieves	كَفَرَ	So when	فَلَمَّا
Of you	مِنْكَ	Free	بَرِيءٌ	I am	إِنِّي
Allah	اللَّهُ	Fear	أَخَافُ	I	إِنِّي
		Of the worlds	الْعَالَمِينَ	The Lord	رَبِّ

Translit	Kamathali Ash-Shayṭāni 'Idh Qāla Lil'insāni Akfur Falammā Kafara Qāla 'Innī Barī'un Minka 'Innī 'Akhāfu Allāha Rabba Al-'Ālamīna
AhmedAli	(اور) مثال شیطان کی سی ہے کہ وہ آدمی سے کہتا ہے کہ تو منکر ہو یا پھر جب وہ منکر ہو جاتا ہے تو کہتا ہے بے شک میں تم سے بری ہوں کیوں کہ میں

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

	اللہ سے ڈرتا ہوں جو سارے جہاں کا رب ہے
Jalandhry	منافقوں کی (مثال شیطان کی سی ہے کہ انسان سے کہتا رہا کہ کافر ہوا۔ جب وہ کافر ہو گیا تو کہنے لگا کہ مجھے تجھ سے کچھ سروکار نہیں۔ مجھ کو خدائے رب العالمین سے ڈر لگتا ہے
YusufAli	(Their allies deceived them), like the Evil One, when he says to man "Deny Allah"; but when (man) denies Allah (the Evil One) says "I am free of thee: I do fear Allah, the Lord of the Worlds!"
M.Khan	(Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!"
Pickthal	(And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.
Shakir	Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

That they will be	أَنَّهُمَا	The end of both	عَاقِبَتُهُمَا	So will be	فَكَانَ
Abiding	خَالِدِينَ	The Fire	النَّارِ	In	فِي
The recompense		And that		Therein	
				Of wrong-doers, disbelievers	

Translit	<i>Fakāna `Aqibatahumā 'Annahumā Fī An-Nāri Khālidayni Fīhā Wa Dhalika Jazā'u Aẓ-Ẓālimīna</i>
AhmedAli	پس ان دونوں کا انجام یہ ہوتا ہے کہ وہ دونوں دوزخ میں ہوں گے اس میں ہمیشہ رہیں گے اور ظالموں کی یہی سزا ہے
Jalandhry	تو دونوں کا انجام یہ ہوا کہ دونوں دوزخ میں (داخل ہوئے) ہمیشہ اس میں رہیں گے۔ اور بے انصافوں کی یہی سزا ہے
YusufAli	The end of both will be that they will go into the Fire, dwelling therein forever. Such is the reward of wrong-doers.
M.Khan	So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zālimûn (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).
Pickthal	And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.
Shakir	Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا

تَعْمَلُونَ ﴿١٨﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And let look	وَلْتَنْظُرْ	Allah	اللَّهُ	Fear	اتَّقُوا
He has sent forth	قَدَّمَتْ	What	مَا	Every person	نَفْسٌ
Allah	اللَّهُ ۚ	And fear	وَاتَّقُوا	For tomorrow	لِغَدٍ ۖ

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

Is All-Aware	خَبِيرٌ	Allah	اللَّهِ	Verily	إِنَّ
		You do	تَعْمَلُونَ	Of what	بِمَا

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa Ltanžur Nafsun Mā Qaddamat Lighadin WaAttaqū Allāha 'Inna Allāha Khabīrun Bimā Ta`malūna				
AhmedAli	اے ایمان والو! اللہ سے ڈرو اور ہر شخص کو دیکھنا چاہیے کہ اس نے کل کے لئے کیا آگے بھیجا ہے اور اللہ سے ڈرو کیوں کہ اللہ تمہارے کاموں سے خبردار ہے				
Jalandhry	اے ایمان والو! خدا سے ڈرتے رہو اور ہر شخص کو دیکھنا چاہیے کہ اس نے کل (یعنی فردائے قیامت) کے لئے کیا (سامان) بھیجا ہے اور (ہم) پھر کہتے ہیں کہ (خدا سے ڈرتے رہو بے شک خدا تمہارے سب اعمال سے خبردار ہے				
YusufAli	O ye who believe! Fear Allah and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.				
M.Khan	O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.				
Pickthal	O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Aware of what ye do.				
Shakir	O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.				

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۖ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

Like those	كَالَّذِينَ	Be	تَكُونُوا	And not	وَلَا
And He caused them to forget	فَأَنْسَاهُمْ	Allah	اللَّهِ	Who forgot	نَسُوا
They are		Those		Their own selves	
				The rebellious	

Translit	Wa Lā Takūnū Kālladhīna Nasū Allāha Fa'ansāhum 'Anfusahum 'Ūlā'ika Humu Al-Fāsiqūna				
AhmedAli	اور ان کی طرح نہ ہوں جنہوں نے اللہ کو بھلا دیا پھر اللہ نے بھی ان کو (ایسا کر دیا) کہ وہ اپنے آپ ہی کو بھول گئے یہی لوگ نافرمان ہیں				
Jalandhry	اور ان لوگوں جیسے نہ ہونا جنہوں نے خدا کو بھلا دیا تو خدا نے انہیں ایسا کر دیا کہ خود اپنے تئیں بھول گئے۔ یہ بدکردار لوگ ہیں				
YusufAli	And be ye not like those who forgot Allah; and He made them forget themselves souls! such are the rebellious transgressors!				
M.Khan	And be not like those who forgot Allāh (i.e. became disobedient to Allāh) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fāsiqūn (rebellious, disobedient to Allāh).				
Pickthal	And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.				
Shakir	And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.				

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۖ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

The dwellers	أَصْحَابُ	Equal are	يَسْتَوِي	Not	لَا
--------------	-----------	-----------	-----------	-----	-----

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

Of the paradise	الْجَنَّةِ	And the dwellers	وَأَصْحَابُ	Of the Fire	النَّارِ
They		Of the paradise		(it is) the dwellers	
				Will be successful	

Translit	Lā Yastawī 'Aṣḥābu An-Nāri Wa 'Aṣḥābu Al-Jannati 'Aṣḥābu Al-Jannati Humu Al-Fā'izūna				
AhmedAli	دوزخی اور جنتی برابر نہیں ہو سکتے جنتی ہی بامراد ہیں				
Jalandhry	اہل دوزخ اور اہل بہشت برابر نہیں۔ اہل بہشت تو کامیابی حاصل کرنے والے ہیں				
YusufAli	Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.				
M.Khan	Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.				
Pickthal	Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.				
Shakir	Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.				

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

This	هَذَا	We sent down	أَنْزَلْنَا	If	لَوْ
A mount	جَبَلٍ	On	عَلَى	Quran	الْقُرْآنَ
Rending asunder	مُتَصَدِّعًا	Humbling itself	خَاشِعًا	You would have seen it	لَرَأَيْتَهُ
Of Allah	اللَّهِ	The fear	خَشْيَةِ	From	مِّنْ
Which we put forward	نَضْرِبُهَا	Are the parables	الْأَمْثَالُ	And such	وَتِلْكَ
reflect	يَتَفَكَّرُونَ	That they may	لَعَلَّهُمْ	To mankind	لِلنَّاسِ

Translit	Law 'Anzalnā Hādhā Al-Qur'āna `Alā Jabalin Lara'aytahu Khāshi`āan Mutaṣaddi`āan MinKhashyati Allāhi Wa Tilka Al-'Amthālu Nadribuhā Lilnnāsi La`allahum Yatafakkarūna				
AhmedAli	اگر ہم اس قرآن کو کسی پہاڑ پر نازل کرتے تو آپ اسے دیکھتے کہ الہ کے خوف سے جھک کر پھٹ جاتا اور ہم یہ مثالیں لوگوں کے لیے بیان کرتے ہیں تاکہ وہ غور کریں				
Jalandhry	اگر ہم یہ قرآن کسی پہاڑ پر نازل کرتے تو تم اس کو دیکھتے کہ خدا کے خوف سے دبا اور پھٹا جاتا ہے۔ اور یہ باتیں ہم لوگوں کے لئے بیان کرتے ہیں تاکہ وہ فکر کریں				
YusufAli	Had We sent down this Qur'an on a mountain, verily, thou would have seen it humble itself and cleave asunder for fear of Allah, such are the similitudes which We propound to men, that they may reflect.				
M.Khan	Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rendt asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.				

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

Pickthal	If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.
Shakir	Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

Who	الَّذِي	Allah	اللَّهُ	He is	هُوَ
But	إِلَّا	God (there is)	إِلَهَ	No	لَا
Of the unseen	الْغَيْبِ	The All-Knower	عَالِمُ	He	هُوَ ۖ
The Most-Beneficent	الرَّحْمَنُ	He is	هُوَ	And the seen	وَالشَّهَادَةِ ۖ
				The Most Merciful	الرَّحِيمُ

Translit	Huwa Allāhu Al-Ladhī Lā 'Ilāha 'Illā Huwa `Ālimu Al-Ghaybi Wa Ash-Shahādati Huwa Ar-Rahmānu Ar-Rahīmu
AhmedAli	وہی اللہ ہے کہ اس کے سوا کوئی معبود نہیں سب چھپی اور کھلی باتوں کا جاننے والا ہے وہ بڑا مہربان نہایت رحم والا ہے
Jalandhry	وہی خدا ہے جس کے سوا کوئی معبود نہیں۔ پوشیدہ اور ظاہر کا جاننے والا ہے وہ بڑا مہربان نہایت رحم والا ہے
YusufAli	Allah is He, than whom there is no other god— Who knows (all things) both secret and open; He Most Gracious, Most Merciful.
M.Khan	He is Allāh, beside Whom Lā ilāha illā Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
Pickthal	He is Allah, than Whom there is no other God, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.
Shakir	He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

Who	الَّذِي	Allah	اللَّهُ	He is	هُوَ
But	إِلَّا	God	إِلَهَ	(there is) no	لَا
The Holy	الْقُدُّوسُ	The King	الْمَلِكُ	He	هُوَ
The Watcher over His creatures	الْمُهَيَّمِنُ	The Giver of security	الْمُؤْمِنُ	The One Free from all defects	السَّلَامُ
The Supreme	الْمُتَكَبِّرُ ۚ	The Compeller	الْجَبَّارُ	All-Mighty	الْعَزِيزُ
Above all that	عَمَّا	Allah	اللَّهُ	Glory is to	سُبْحَانَ
				They associate partners with him	يُشْرِكُونَ

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

Translit	<i>Huwa Allāhu Al-Ladhī Lā 'Ilāha 'Illā Huwa Al-Maliku Al-Quddūsu As-Salāmu Al-Mu'uminu Al-Muhayminu Al-'Azīzu Al-Jabbāru Al-Mutakabbiru Subhāna Allāhi `Ammā Yushrikūna</i>
AhmedAli	وہی اللہ ہے کہ اس کے سوا کوئی معبود نہیں وہ بادشاہ پاک ذات سلامتی دینے والا امن دینے والا نگہبان زبردست خرابی کا درست کرنے والا بڑی عظمت والا ہے اللہ پاک ہے اس سے جو اس کے شریک ٹھہراتے ہیں
Jalandhry	وہی خدا ہے جس کے سوا کوئی عبادت کے لائق نہیں۔ بادشاہ (حقیقی) پاک ذات (ہر عیب سے) سلامتی امن دینے والا نگہبان غالب زبردست بڑائی والا۔ خدا ان لوگوں کے شریک مقرر کرنے سے پاک ہے
YusufAli	Allah is He, than whom there is no other god—the sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.
M.Khan	He is Allāh beside Whom is Lā ilāha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above all that they associate as partners with Him.
Pickthal	He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).
Shakir	He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).

هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

هُوَ	He is	اللَّهُ	Allah	الْخَالِقُ	The Creator
الْبَارِي	The Inventor of all things	الْمُصَوِّرُ ۖ	The Bestower of forms	لَهُ	To Him belong
الْأَسْمَاءُ	Names	الْحُسْنَى ۚ	The Best	يُسَبِّحُ	Glorify
لَهُ	Him	مَا	All that is	فِي	In
السَّمَاوَاتِ	The heavens	وَالْأَرْضِ ۖ	And the earth	وَهُوَ	And He is
الْعَزِيزُ	The All-Mighty	الْحَكِيمُ	The All-Wise		

Translit	<i>Huwa Allāhu Al-Khāliq Al-Bārī'u Al-Muṣawwiru Lahu Al-'Asmā'u Al-Ḥusnā Yusabbiḥu Lahu Mā Fī As-Samāwāti Wa Al-'Arḍi Wa Huwa Al-'Azīzu Al-Ḥakīmu</i>
AhmedAli	وہی اللہ ہے پیدا کرنے والا ٹھیک ٹھیک بنانے والا صورت دینے والا اس کے اچھے نام ہیں سب چیزیں اسی کی تسبیح کرتی ہیں جو آسمانوں میں اور زمین میں ہیں اور وہی زبردست حکمت والا ہے
Jalandhry	وہی خدا (تمام مخلوقات کا) خالق۔ ایجاد و اختراع کرنے والا صورتیں بنانے والا اس کے سب اچھے نام ہیں۔ جتنی چیزیں آسمانوں اور زمین میں ہیں سب اس کی تسبیح کرتی ہیں اور وہ غالب حکمت والا ہے
YusufAli	He is Allah the Creator the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the exalted in Might, the Wise.

The Holy Quran

Exile

Sura # 59 – 24 Verses - Madina

سورة الحشر

M.Khan	He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.
Pickthal	He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.
Shakir	He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.